

1 TIMOTHY VERSE BY VERSE  
SESSION 11 | 1 TIMOTHY 4:13-5:7

1 TIMOTHY 4:13-16 | INSTRUCTIONS FOR TIMOTHY'S MINISTRY

- Verse 13 –
  - These words are given to Timothy for his ministry. We will not do harm by using them as instruction in our own churches, but we would not want to create a doctrine from them, for doing so would cause a problem in verses 14-16.
  - Timothy is instructed to **give attendance** (i.e.: pay attention to) three things:
    - **reading** - likely the reading of scripture, though Paul is not specific. Certainly there is value in being a “reading” person.
    - **exhortation** - calling others to right-living and understanding.
    - **doctrine** - literally, “the teaching.”
  - Rather than chasing every wind of popular activity, any church would be wise to make these things foundational to their ministry.
- Verse 14 –
  - This is related to Timothy alone and should not become a doctrine of pastoral ministry.
  - Spiritual gifts (in my analysis) were given to the Jewish believers living in the era of the Kingdom offer (from Acts 2 through 70 A.D.). Today we are all equipped with the Word of God and establish our skills based on personal efforts, personality, culture, etc.
  - Timothy clearly had a spiritual gift that was given to him **by prophecy, with the laying on of the hands of the presbytery**.
    - We are not given any more information about Timothy's experience.
    - Though believers today sometimes have a symbolic “laying on of hands,” it does not give any spiritual empowerment.
- Verse 15 –
  - The Greek word for **meditate** is the same root as **neglect not** in verse 14.
    - The root word μελει [melei] is “to care about.”
    - In my estimation, the roots at the beginning of verse 14 and 15 serve as bookends, thus **these things** are the things of the **gift that is in thee** (v. 14).
  - Timothy is to **give thyself holy** to these things. Doing so would bring a visible **profiting** (i.e.: advancement, as in YLT).
- Verse 16 –
  - Timothy is to **take heed** both to **thyself** and **the doctrine**.
    - The verb **take heed** is to “grab hold of,” and is of the same root as **give attendance** in verse 13, thus serving as another set of “bookends” for this passage.
    - Timothy is to be in command of both himself and his doctrine, and **continue in them**.
  - Strangely, however, Paul says that by *taking heed* he will **both save thyself, and them that hear thee**. How can the apostle of grace say something that is so utterly works based? Several things should be considered:
    - It is dangerous to consider all of Paul's writing to be “Pauline” in doctrine. That is, a “Romans through Philemon” approach to direct application is dangerous. This is because Paul sometimes spoke to Jews concerning Jewish matters.
    - Clearly not all salvation is the *by grace through faith* variety of salvation we share in the Gospel of grace. In the scripture, salvation is something that must be taken in context.
    - But of what salvation can Paul be talking about? If not the Pauline salvation of the mystery Gospel, then what? This choice is absolutely out of the question, and few other choices remain:

- He could be speaking of the *kingdom salvation* of Israel. This (it seems to me) is the *only* salvation of which the scriptures speak, outside of Pauline salvation. Compare Ezekiel 33:9 and Jeremiah 23:22.
- He could be speaking of some kind of mental-relief and physical turmoil “salvation” that comes from hearing truth (though such relief has *never* been referred to as salvation in the scripture).
  - Ironside says, “*He is not speaking of the salvation of the soul; he is not referring to eternal salvation; but he is exhorting Timothy to be careful to live for God, to be a consistent, earnest minister of Christ, because in doing this he would both save himself from many snares and difficulties, and he would become a blessing instead of a curse to those to whom he ministered.*”<sup>1</sup>
  - Is it *anathema* to consider that Paul, the Jew, is speaking to Timothy, the Jew, about Jewish salvation? I don’t see any folly.

## 1 TIMOTHY 5:1-2 | TIMOTHY’S RELATIONS WITH OTHERS

- Verse 1 –
  - The phrase, **Rebuke not an elder** echos the words of Leviticus 19:32.
  - Timothy was not to give up his authority as a leader, but he was to be respectful to others in place of authority or respect.
  - Paul instructs Timothy to **intreat him**, using the word παρακαλέω [parakaleō], the root of **exhortation** in the previous chapter, verse 13.
  - Both the **elder** and the **younger men** should be *intreated*, but one **as a father** and the other **as brethren**. Clearly this is something of general respect and would change as Timothy gets older.
- Verse 2 –
  - Continuing on the same theme, Timothy’s exhortation of older women should be **as mothers** and younger women **as sisters, with all purity**.
  - Overall, such respect and treatment of others is always in order.

## 1 TIMOTHY 5:3-7 | THE CARE OF WIDOWS

- A general note on 1 Timothy 5:3-7 –
  - The care of widows is not a dispensational matter. However, a local assembly caring for its widows seems to be much more of a Jewish matter than a matter for the Body of Christ. Within the Body, the care of others is given to *individual believers* and is a matter of grace, not law.
  - Almost all arguments for the care of widows by the local church are built upon passages of Scripture that come from a Hebrew perspective (Old Testament, Gospels, early Acts, James, etc.). This passage in 1 Timothy is the *possible* exception. However, the notes on the particulars will display that it is highly doubtful that a local assembly of the Body of Christ is biblically responsible for the financial care of its widows.
- Verse 3 –
  - What the full extent of the command to **honour widows** is not made clear. What is clear is that *not all widows have the same need*.
- Verse 4 –

<sup>1</sup> H. A. Ironside, *Addresses on the First and Second Epistles of Timothy, Titus, and Philemon* (Neptune, NJ: Loizeaux Brothers, 1947), 110.

- A widow with family members is the responsibility of her family. This is **good and acceptable before God**.
- Why would **nephews** be specifically mentioned?
  - The Greek, ἑγγονος [ekganos] is not specifically a nephew, but rather a *descendant* or *one who came from your genes*. Young's Literal Translation says *grandchildren*.
  - So why would KJV use *nephew*?
    - Because both in etymology and in 17th century usage, the word *nephew* meant *grandchild*.
    - The English word *nepotism* comes from the same root, showing its broader usage than *nephew* alone.
- Verse 5 –
  - This verse defines a **widow indeed** as one who was **desolate** (possibly of wealth, but more likely of caretakers).
    - She gives her life to **prayers night and day**. This *appears* to be a description of Anna, of Luke 2:37.
    - This verse especially causes me to question whether it was practice of the early church to take on the care of widows (as is commonly taught).
      - At this point in the Body of Christ, a building was likely unheard of. If the woman is indeed desolate of financial means, then she doesn't have a house, but the church (Body of Christ) does not either. If she does have a house, then she is not **desolate**.
      - However, in Judaism there were not only synagogues but also the Temple itself, and there is both Biblical and historical evidence that the Jewish community *did* take in **widows indeed**, who would give themselves fully to **supplications and prayers night and day**.
  - While this scene *could have* been carried out in the local assembly of Timothy's day, and *could today*, there is little (if any) evidence that this has ever been the habit of the local church or could have been the habit of the church in Timothy's day. It is much more likely that Paul speaks to Timothy concerning Jewish life. It is equally possible that Paul would have assumed that gentile assemblies would later do this same thing. However, if it is *commanded* that Gentile assemblies care for widows in such a way, then the Gentile church has been *woefully inadequate*.
- Verse 6 –
  - The term **pleasure** is used in James 5:5, and appears to be a term for sinful living.
- Verse 7 –
  - Timothy is to give these words to the widows, so that **they may be blameless**. The word **blameless** was used in 1 Timothy 3:2, and simply means *without fault in these circumstances*.
  - While these words *can* be applied today, it would be dangerously legalistic to take these as commands of Paul for local churches within the Body of Christ.